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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: A Grand Master at Twenty Eight

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MOST WORSHIPFUL DUDLEY HAYS FERRELL
Grand Master 1923, 1924, 1925

Born January 29, 1879

Died September 15, 1932

*"As one by one the Master calls
To us who watch and wait . . ."*

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 SEPTEMBER, 1932 No. 1

DUDLEY HAYS FERRELL With deep regret we record the death at his home in Swampscott, Massachusetts, of Dudley Hays Ferrell, past grand master of the Grand Lodge of Masons in Massachusetts. He had been ill but a week, and complications which developed rapidly brought the end at 6 o'clock, Thursday morning, September 15th.

Brother Ferrell was born on January 29, 1879, in Cincinnati, Ohio, but moved to Massachusetts at an early age. At the time of his death he was minister of the Second Church, Boston. He was grand master in 1923-4-5. His life had been one of activity in good works.

The services of this distinguished Mason embrace a long period of usefulness to the Craft. His labours on behalf of less fortunate brethren will be remembered by many, he having been relief commissioner of the jurisdiction for several years, having in his care the inmates at the Masonic Home in Charlton, as well as many others upon whom the mantle of Masonic charity was cast. That he performed his duties with tact and tenderness is a matter of record and a monument to his name.

His Masonic affiliations embraced all the degrees of the York and Scottish Rites up to and including the thirty-third degree.

To say that he will be missed is to put it mildly. Cut off, as he was, in his prime, his passing will be a heavy loss to the Craft hereabouts. A host of friends will mourn him.

Funeral services, largely attended, were held at the church of which he was minister, on Sunday, September 18th, at 2 p. m.

Requiescat in pace

LABOR AGAIN Back from the country and seashore flock the legions of Masons and their families to take up again the burdens of active business, of school and social life.

New England has had a particularly pleasant season—this summer of 1932, and, when spent in the delightful environment for which this section is famous, a happy place in which to get new vigor and enthusiasm for the work ahead.

Worshipful Masters, whose duty it is to call the Craft from refreshment to labor again will, we doubt not, come back to their responsibilities with freshened minds, eagerly solicitous for the best interests of the lodges under their guidance, and strong in the knowledge that theirs is a good work.

Indications are that some of the burdens of the past have been measurably lightened. Not the least of the Masters' worries has been the care of needy and deserving brothers and their dependants in hours of

stress caused by economic conditions beyond their control. The weight of this load, will, it is confidently expected, be still further lessened in the coming months.

These have been days of trial. Character has been put to a severe test. Freemasons generally, supported by their belief in a Supreme Being and confident in the teachings of the Craft, will have cause to be grateful for their Masonic associations. These have been a pillar of strength during dark days.

The attitude of mind of people is a dominating factor in any social situation. Always it has been so. Now, with some evidence that the clouds of pessimism are slowly but surely rolling away, and Light appearing less vaguely, is the time for every man whose pride it is to be a member of our ancient and honorable institution to gird up his loins and proceed with renewed vigour to the practise of the principles of the fraternity. United effort on the part of the millions of men comprising it can immeasurably speed the return of happiness, eliminate fear and demonstrate the purposes for which Freemasonry exists.

EASTERN STAR The annual proceedings of the Grand Chapter O.E.S. is invariably an interesting document, recording as it does the doings of that admirable auxiliary to Massachusetts Freemasonry in which so many of the wives and daughters of Freemasons show such keen, intelligent and devoted interest.

Miss Margaret L. Sandholzer, the retiring Grand Matron, is to be congratulated upon her successful year in office. As she said in her valedictory remarks, her efforts have been ably seconded by a very loyal staff of officers whose sole purpose has been the support of every measure looking to the welfare of the Eastern Star in this jurisdiction. Her own admirable administrative ability, however, has been no small factor in the results.

A recapitulation of the work of the order in Massachusetts shows a total membership of 62,230 in 206 Chapters, a falling off of but 1042 from the last year's record; 1818 members were initiated during the year and 1935 demitted; total Grand Chapter receipts were \$61,056.08 and disbursements were made of an almost equal amount in the good work. The endowment fund amounts to \$171,628.62.

The Star maintains a Home at Orange, Mass., the operating cost of which during the past year was \$16,955.11.

The year 1931-32, which has been made difficult by economic conditions, has been altogether a creditable one and the Grand Chapter is to be congratulated on the loyalty of the entire membership and its faithful adherence to the high principles of the Order.

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Alfred H. Moorhouse, Editor and Publisher.

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What Outlook or Prospect Has Masonry on the Future

A Monthly Symposium

The Editors

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BOSTON

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SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

AN OPTIMISTIC VIEW

By WM. C. RAPP

Editor Masonic Chronicle, Chicago

MEN love to prophecy. Through all ages men have endeavored to peer into the future, but, alas, indifferent success has rewarded their efforts. The past is an excellent though not infallible



untenable.

In the physical world events occur in accordance with the immutable laws of nature. In the mental and spiritual world the mind of man changes with every inclination, whim, aspiration or desire, and no prophet has the wisdom to chart its trend, saving always reliance in the fundamental traits which since the birth of the first man have been implanted in the hearts of human beings.

Men blindly follow their selfish inclinations, seeking that which is most pleasing or, from their point of view, most worth while, influenced of course by conventionalities, leadership, the laws of society, environment and a thousand other factors.

The outlook and prosperity of Masonry is therefore dependent upon the inclination of men. The antiquity of the institution gives no assurance that it will always exist. Neither will its "unchangeable landmarks" and its fundamental traditions secure ethical principles of right living with which Masonry seeks to imbue its novitiates have always existed and will continue to exist to the end of time, and will have eternal appeal to mankind, but the institution of Masonry may not forever continue to be an instrumentality through which these principles will be inculcated.

So in dealing with the future of Masonry we are compelled to deal with probabilities. There appears to be no reason to question that Masonry will hold fast to its heritage. Universal brotherhood and fraternity, charity and social companionship, liberty of conscience and justice are bonds which have held men together in selected groups in all ages.

More numerical strength is not essential, however desirable it may be. Ideals are not immune to the effects of material factors. Economic conditions of the present have taken heavy toll from Masonic membership, and may make still deeper inroads before the

inevitable reaction comes about. Unfortunate conditions in the past have brought serious consequences to Masonic progress, and no one can foresee the possible calamities and emergencies of the future, yet the opinion is hazarded that the gradual extension of Masonic light will continue as it has in the past.

It has been said that Masonry was never intended to be a popular institution, but neither was it intended by the operative craftsmen of the middle ages that it should become a speculative science. Evolution, the needs of the world and the inclination of men are constantly at work, and they have brought the change from operative to speculative Masonry, and have made Masonry a popular institution. We are willing to record the conviction that in the years to come it will be still more popular, and that, despite temporary lagging and retrogression, the day will come when the four million members of today will be many times multiplied, and that its beneficent influence will keep pace with its numerical growth.

FREEMASONRY'S FOUNDATIONS SOUNDLY ROOTED

By J. A. FETTERLY

Masonic Tidings, Milwaukee

THE subject for discussion this month is one of the most interesting that could be imagined. If it could be answered authoritatively, the entire future and fate of Freemasonry would be revealed.



Unfortunately—or fortunately as you view it—our finite minds and material vision are limited and we can only bring to our conclusions on the subject such intelligence and judgment as is ours, drawing, perhaps, on our store of historical knowledge for such deductions as seem warranted.

Proceeding, then, on that basis, this writer firmly believes that Freemasonry and the principles

on which it is based will continue for generations to come yes for centuries perhaps—as one of the inspiring moral forces of humanity. It may not—probably will not—be a popular institution as it is now and has been for the past century. It will rather be a cult, having as its devotees serious philosophical thinkers and students, having lost its appeal to the unthinking mob of popularity-seekers and professional joiners.

In our opinion, Freemasonry and the things for which it stands, will always persist and exist. Its top-roots are too elemental and fundamental ever to be up-torn, but at the same time we believe it reached its pinnacle of popularity, its climax as a purely fraternal organization, in the decade 1915-1925, when approxi-

mately 4,000,000 of the men of the world were enlisted under its banners.

Never, since its beginnings back in the mists of the past, was Masonry intended to be a popular institution. It was always meant to appeal to a special class. Since the beginning of its written history, as an operative art, its appeal was to the skilled artisan or to one seeking to make the building trade his life's work. Later, as it developed its speculative or philosophical aspects, it again appealed to a special class—the educated and cultural element.

With its spread to the American colonies, the *popularity* period began. Embraced at first by the *intelligentsia* in the colonies, love of equality, and aping manners of the rank and file of those early days soon brought them in shoals to the doors of the lodges as petitioners. During and immediately following the Revolution, the growth in membership was marvelous for those times.

The Morgan affair, as it has come to be called, in 1826 put a conclusive period to that mushroom development for three decades and the slight hold the real principles of the Order had on the rank and file is shown when it is known the membership shrunk by over 65% in that period.

The following half century saw a steady, though very slow growth in membership all over the world, but with the opening of the twentieth century the flood descended and “to join the Masons” apparently became the popular rallying cry, not only in America but throughout the world.

That fever has passed, never to recur, we hope, and the rapid and steadily increasing losses in numbers being reported, reflects the disappointments and disillusionments suffered by those mistaken applicants, who sought in our membership material advantage rather than spiritual and ethical gain.

The above short sketch or historical graph but illustrates to us that pronouncement made by Albert Pike, “Masonry was never intended to be a popular institution.” Its lasting appeal is to the student and thinker. To them we must look in the years to come for the future well-being of the Craft.

FREEMASONRY'S FUTURE SAFE

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

WITHOUT the gift of prophecy, any comment on the subject of Freemasonry's future must necessarily be predicated upon past and present performances of the Craft.



great deal of good in a mysterious but effective way.

For centuries Freemasonry has been more or less prominently in the public eye in various ways. Because many men of prominence in the community have seen fit to become active in its functions, because of outstanding architectural edifices, all of them specifically erected to God; and an inherent belief on the part of men and women outside its membership that Freemasonry accomplishes a

the Craft has, generally speaking, won the good will of the so-called profane.

That this confidence is not misplaced is provable by a long list of definite accomplishments, which it is not ethically the function of the fraternity or any of its individual members to attempt to describe, and yet they are the very warp and woof of the fabric of the Craft.

A duty is laid upon every entrant to Freemasonry to “walk uprightly before God and man.” This is a serious injunction and to the extent the admonition is observed, and by the faithfulness with which the obligations of individual Freemasons are recognized and practised the fraternity's merit is largely measured.

The past of Freemasonry is secure. What of the future?

Changing times call for changing methods to meet them. There are some men, devoted to the interests of this great organization, who would make radical changes in its time-hallowed habits. They would change its tempo. Others, equally devoted, would not alter one jot or tittle of its present form or substance. Between these two lies a mass of opinion, with different leanings, but all, in the main, content to be bound by policies and practises which in the past have proved effective. Most would take of the best of “modern” procedure but would “make haste slowly” in the matter of any innovation.

It has been said that no man is capable of improving upon Freemasonry, and in the sense of its fundamental attributes that statement is true.

Words, however, are but symbols. Deeds speak far louder. Freemasonry exists by and large principally because of its ability to improve men's spiritual status and its appeal to thinking individuals in that behalf. The lessons of its ritual are a continual reminder of the first precept “to walk uprightly.”

That there will always be men seriously desirous of seeing the world advance along spiritual lines is a reasonable hypothesis. These men, observant of the good accomplished by the Craft within its own ranks as well as by the example of its members to the world outside, give assurance of the continuity of its growth along sound lines. The future of Freemasonry, based upon that supposition, is therefore secure.

It is extremely doubtful if any considerable element of radicalism could be conceived within the Craft which might seriously disturb its natural growth. One need not necessarily be reactionary to be satisfied with Freemasonry as it now is. It is likewise not wise to fail to recognize changed conditions in a changing world nor to profit by its lessons.

The government of Freemasonry is a close approach to pure democracy. A most impressive element in its working is the level of equality upon which its units invariably function. In the lodge-room all men meet upon the level. Political or any unseemly discussion is expressly forbidden. A well-governed lodge may well be taken as a model for other organizations. By the force of its example Freemasonry stands, a monument to the sincerity of a host of good men who have lifted up their eyes to Truth and Light. These principles, as we have repeatedly said, are the bedrock upon which Freemasonry stands. Future generations cannot

not fail, in the light of an awakened and intelligent consciousness, to grasp the real significance of our gentle Craft, and accord it, through voluntary adherence to its obligations and benign purposes, the recognition which is its due.

MASONRY'S PROSPECT FOR THE FUTURE?

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

THE question indicated in this caption should demand from every lover of the Craft the most searching inquiry. To reach a conclusion worth while many factors are to be examined. There will be



found much to promise continuance and progress of the fraternity, while there are arguments of force indicating a likely decadence and perhaps dissolution of the brotherhood. We can do no more in this place beyond suggesting the elements both of strength and weakness.

An organization that has had a long and honorable existence; that enjoys the favorable opinion

of considerable elements of the community, and has gained a prestige such as now sustains and perhaps blinds our Freemasonry is by no means moribund; is not even organically affected to its lasting hurt. The very momentum of such a body will carry it far into the future. At any point desired adjustments may be made, as required to assure new lease of life and release new flow of energy. We may say that the Masonic machine is in excellent shape; its essential parts are not seriously worn or damaged, and it will answer any demands made upon it by intelligent engineers.

On the other hand there can be detected at times signs that point to improper adjustment. The expert having in charge a complicated mechanism will be quick to recognize that changed conditions must be met by new adjustment, or serious trouble is certain to follow. The wise motorist, for instance, is ever watchful for changes in road conditions, or those of temperature or variability of load capacity under different stresses. He will avoid undue straining and give his responsive engine the best possible chance to meet shifting demands by a proper regulation, as experience may direct.

Following out our simile in its application to Masonry one may venture the inquiry whether those in charge of the sturdy yet delicate and very complicated machinery have not become somewhat careless from very over-confidence. There has been thus far no serious defect discovered, to halt progress or to threaten disaster. The machine has survived much, in spite of considerable rough and ignorant handling. To any word of caution or of warning there comes the ready laugh. There is the hackneyed assurance that the builders of long ago planned a device warranted to go on forever, proof against every shock or peril of the road, and even resistant to all stupidities of its caretakers and engineers.

Yet who that in history has surveyed the wrecks of once noble institutions and would dare to assert there is no danger to Masonry in the present juncture of affairs. The thinking student will recognize a peril affecting our institution, and every social agency, when a new era forces change of institutional existence. We cannot allow that any of these organizations, however seemingly powerful, can continue to exist and function to advantage and use under new stresses, unless changes are effected in form and structure. The hitherto largely aimless life of our Masonry, in so far as work for humanity is concerned, must give place to real purpose. Routine must yield to a thought-old policy to fit with human needs, with definite ends in view.

The future prospects of Masonry are clouded; obscured perhaps by no more than our ignorance of whether those into whose hands the destinies of the Craft are placed will make the adjustments imperatively demanded; whether Masonry is to have significance and a use satisfying to the new age.

Message of Most Eminent Grand Master, Knights Templar

Prepared by Colonel Weidner two days before his death.

THE CROSS

Of all religious symbols the Cross is the most venerable and holy. It is the supreme symbol of the Christian faith and represents its most cherished ideals. To the Knights Templar it is particularly sacred. It ornaments his sword, it gleams from his breast, it is enshrined in his heart.

The Cross forever reminds him of the Gentle Master to whose service he is sworn. He is never permitted to forget his fealty to his Leader who sealed with his life his divine mission. This symbol of shame, the gibbet of the malefactor, was made glorious by his self-sacrifice for humanity. He gave himself to save mankind from sin and wretchedness, and in the same spirit of love and self-forgetfulness the Knights Templar endeavors to serve his age.

The Cross is not a symbol of defeat and disaster. By the surest token it is the assurance of eternal victory. Even while his enemies were congratulating themselves on their triumph, the dazzling light of the Resurrection Morning dissipated the gloom of Calvary. One thing is sure: Love and righteousness are ultimately victorious. The Cross is the final proof of this truth.

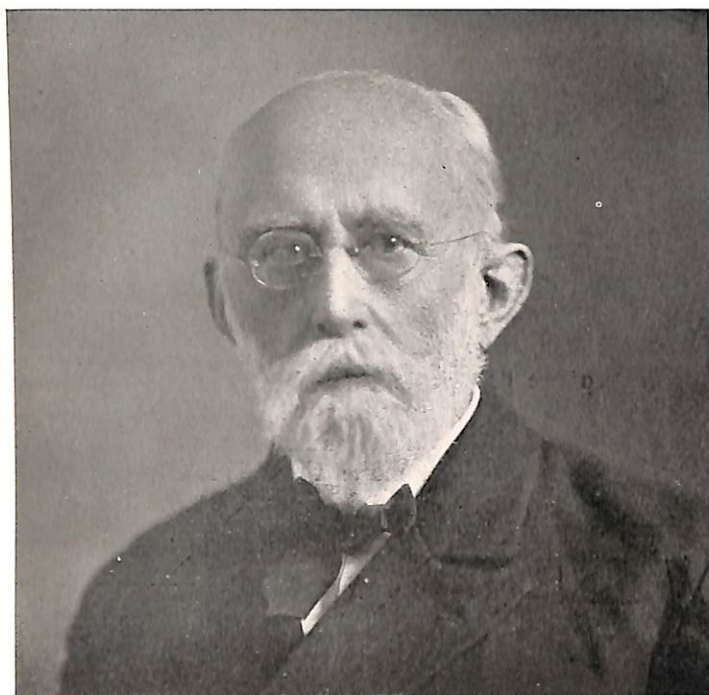
PERRY WINSLOW WEIDNER,

M. Em. Grand Master

Grand Encampment, Knights Templar,

U. S. A.

A Massachusetts "Institution"



There are individuals and events in every era which stand out above others and serve as milestones of the times. Without them life would be a dull story indeed.

Events aplenty will at once come to mind to illustrate the truth of this remark.

Outstanding individuals are more rare, however, and yet they are those who make events.

Now and then the mantle of distinguished performance has draped the shoulders of statesman, soldier and scholar, and the record of their lives is in large part the measure of human progress.

In the field of Freemasonry names are significant things. Personality has counted much in Craft affairs. Leaders there have been who have raised the standards of the Craft. These men, sometimes stamped with the mark of genius, deserve to be honoured for their attainments.

Among the rank and file of those serving with no thought of preferment or position but always with those quiet yet sterling qualities of true brotherhood which make for real Freemasonry at its best, is Thomas Merrill Carter, and it is the privilege of the Craft in Massachusetts to count among its cherished possessions that gentle soul, affectionately known by his intimates as "Tom," bandmaster *par excellence* and genial gentleman—who has served as kindly mentor and guide to thousands of members of the fraternity for many years.

The record of his Masonic life is one which THE CRAFTSMAN believes to be unequalled anywhere.

Born on Christmas Day 1841 at Newton, New Hampshire, brother Carter first saw Masonic Light in St. Mark's Lodge, September 13, 1864—sixty-eight years ago. He was exalted in King Cyrus Royal Arch Chapter, May 3, 1866, admitted to Boston Council of Royal and Select Masters, September 30, 1869, took Orders in Newburyport Commandery, Knights Templar on May 8, 1868 and was admitted a member of Boston Commandery September 18, 1880. In 1871 he

received all the degrees to the 32° in the Ancient and Accepted Scottish Rite, he affiliated with Aleppo Temple of the Shrine in 1881. He is an honorary member of De Molay Commandery.

If this record for years and experience of this 91 year young veteran can be matched we would like to know it.

Few men now living can say they voted for Abraham Lincoln as "Tom" actually did in 1864.

His life has been one of activity. He has participated in musical events of an outstanding character in almost every large city in the United States. As a band leader his fame is national. He has met and by his personal charm and deep human sympathy won to himself the friendship of thousands, so that today, nearly a century after his birth, he has become an institution in Massachusetts Freemasonry. No more familiar figure is seen or cherished at the regular gatherings of the Shrine, the Scottish Rite and other meetings, and none whose companionship is more eagerly sought. With that wisdom which the years have endowed him he has yet retained a youthful spirit and tolerance which serves to set him apart and yet which make him an essential part of the social structure of the Craft hereabouts.

On December last year, men of high rank paid high honour to him on the occasion of the celebration of his fifty-eighth wedding anniversary. At that happy occasion Commander-in-Chief Frank B. Lawler of the Massachusetts Consistory, as well as the present Grand Master of Massachusetts Freemasonry, Curtis Chipman, paid high compliment to him in the presence at his home, 27 Isabella Street, Boston, of a large gathering, felicitating him upon the gift of philosophical practicality which has enabled him to carry the years lightly and with which his life has been marked as well as the kindly impulses which have characterized his whole Masonic life, and made him a friend to all.

A portraiture of the sterling qualities of his companion for so many years would serve perhaps to point one reason for Tom's well-lived life. The happiness of his married years stands out as a symbol in these later days of hasty marriage and equally hasty dissolution of the marriage tie.

The story of the musical honours which have come to Brother Carter is a history of band music in Massachusetts. Their detailed recital would fill pages of this magazine. They have been well deserved. Ability to grasp the possibilities of harmony and the difficult role of blending many instruments into one complete symphony has been one of his outstanding accomplishments. His life exemplifies that symphony.

Now in his 92nd year Brother Carter continues to spread the cement of brotherly love and affection, demonstrating in his daily living those admirable characteristics which have made him indeed as the title of this article indicates, a Massachusetts "institution."

It is the hope of all our beloved frater's friends, among which THE CRAFTSMAN counts itself not least, that the span of his life may be long extended and the good influence of this kindly brother's life be spread increasingly.—A. H. M.

A Grand Master at Twenty Eight

BRO. BENJAMIN FRANKLIN, BORN 17TH JANUARY, 1706

By BRO. BRONSON ALDRIDGE

It is by some brethren, and perhaps justly, deemed a rather vulgar thing for the lodges to celebrate the memory of some "great man who was a Mason," who never did anything for the Craft itself, contenting himself with merely keeping his name on the rolls. No such charge can be laid at the door of a lodge which celebrates the memory of Bro. Benjamin Franklin. For some sixty years he was a Mason, and it was not until the close of the period after his return to Philadelphia from a long residence abroad, and for causes over which he had no control, that he retired from active work in the quarries. Excepting only such brethren as almost made a business of Masonry, and more especially including men engaged in large public affairs, it is probable that he did more to build up the Craft in its earliest period than any other one American Mason.

An interest in the fraternal idea seemed to run in his blood. In his early twenties (1727) he organized the "Leather Apron Society" for social and educational purposes. This he later on developed into the "Junto," a literary club. He builded so well that out of the Junto came, in 1731, the Library Company of Philadelphia, and, in 1743, the American Philosophical Society.

As for Freemasonry, the Fraternity began to interest him before he was a Mason. In his *Pennsylvania Gazette* he published during 1730 three items about the Craft, clipped from English papers and antedating any other printed references. He followed these up in the same year with his afterwards famous item about "several Lodges of the Freemasons in the Province of Pennsylvania," the first reference to the American Craft thus far known to have been printed.

It may be, as has been alleged, that Franklin sought and obtained membership in order to improve his social standing in a city which at the time attached much importance to such things. Of this we cannot be sure. Nor do we know the date of his initiation. Our first authentic record of his membership is an entry in the account book of St. John's Lodge, 24th June, 1731, showing him to have paid 2£ 2s. 6 d., as a balance owing on his initiation fees and dues—a not inconsiderable sum according to the standards of the time. This date means that he must have been raised early in 1731 or late in 1730.

The lodge itself is as distinguished as the man whose name it then entered on its books, for it is the earliest of all American lodges of which any knowledge remains. And our knowledge of it, and of Franklin's membership as well, might also have been nil had not that distinguished Masonic editor and scholar, Clifford McCalla, chanced in 1884 to discover a vellum-bound record book in which its one-time Secretary, along with private entries of his own, kept its accounts. This book has the title of *Liber* (or book) *B*, with its first entry dated 24th June, 1731; since there must have also been before it a *Liber A*, and since it shows fourteen members to have been on the rolls, the lodge must have come

into existence not later than 1730. Among these members are the names of the men then most prominent in the public life of the city, a circle which a young printer of twenty-four must have been justifiably glad and proud to enter.

They in turn must have felt proud of their Initiate, because in a very short time they placed him in positions of responsibility. Within the year he was made Junior Warden, then Senior Warden—officers served but six months—and in June, 1732, he was elected worshipful master.

But that was by no means the end. Like a few other of the earlier lodges, St. John's functioned also as a grand lodge, passing from the one to the other, it is probable, by the simple expedient of changing its set of officers.

On the grand lodge side of the fence he also made rapid strides, for, after a Masonic career of only two years, he was appointed junior warden by Grand Master Allen. At about the same time he served as the Secretary of a Committee on "the state of the lodge," and as such recommended the purchase of books and scientific instruments for the better education of the members in the arts of Masonry. Thus he added to his many other distinctions that of being the earliest known prophet of that which is now known as Masonic Education, and only now, after these two centuries, such is the sluggishness of the human mind, beginning to strike its proper stride. In June, 1734, when only twenty-eight years of age, he was elected grand master.

His term expiring, he served his lodge in the busy capacity of secretary for several years, but his career as a grand lodge officer was not yet ended. In 1735 Henry Price, of Boston, who in 1733 had been appointed provincial grand master, with a flexible jurisdiction afterwards stretched to include all America, appointed him provincial grand master. When afterwards Thomas Oxnard, about whom less is known than we could wish, was appointed by the Grand Master of England to be "Provincial Grand Master of all North America"—a position to tax any man's powers—he in turn, in 1749, appointed Franklin a second time to be Provincial Grand Master of Pennsylvania. In each instance a provincial grand master under a provincial grand master! One of the many puzzles in the tangled system of the early American provincial grand lodge system, a tangle no man has as yet unravelled.

This term was of short duration, and Franklin was succeeded by William Allen, whose appointment came direct from England, and not via Boston, a fact which seems to show that the St. John's Grand Lodge (and therefore St. John's Lodge) was in the eyes of the Grand Lodge of England perfectly regular, and that despite the fact that the lodge had never received a charter from it. Allen appointed Franklin his deputy, an office held by him for some years.

For a period of thirty years, therefore, Franklin was active as a lodge or a grand lodge officer. But he

did not stop at that. It will be recalled that Dr. James Anderson prepared for the Grand Lodge of England, and in 1723 published over his own name, the first Book of Constitutions for Speculative Masonry. Shortly after Franklin had become a Mason, this book, perhaps because the stock had been exhausted or for some other reason, became unobtainable on this side of the Atlantic. To meet the demand thus occasioned, he set up and printed on his own press, and partly at least with his own hands, a beautiful edition, which he first advertised to the world in his *Gazette*, 9th to 16th May, 1734. It was the first Masonic book known to have been published in America—and we may be proud to know that one of the few existing copies of the original edition belongs to our grand lodge and is preserved in the grand lodge library;

Henceforth, if I am to remain within the allotted space, I must tell the remainder of this story in a series of rapid and disconnected jottings.

Franklin had a share in putting down the first outbreak of anti-Masonry to make its ugly appearance in this land of the free and home of the gullible.

His natural son, William Franklin, was made a Mason in Tun Tavern Lodge.

In 1754 he visited the Grand Lodge of Massachusetts—and little could he have guessed that in long after years a debate would develop between the grand jurisdiction and his own over the regularity of the lodge he then hailed from!

Franklin had a share in planning and erecting a home for his grand lodge, "the first Masonic building in America"—that is, the first to be erected expressly for Masonic purposes. (His career, the reader will have discovered, was strikingly rich in Masonic "firsts.")

The minute book of the Grand Lodge of England shows that when he was in London, as an agent for the Colony, he was, on 17th November, 1760, a visitor, received with the honors due a provincial grand master.

Of his correspondence, at that period or afterwards, only three letters containing any reference to Masonry have remained, nor does he once mention his Masonic career in his autobiography, a curious omission.

He arrived in Paris in November, 1776, as a Commissioner from the Colonies; the following year—or, perhaps, in 1778—he was made a member of the famous Lodge of the Nine Sisters, and in the latter year assisted in the initiation of that formidable man of greatness, M. Voltaire. Voltaire died shortly afterwards, and on 28th November, 1778, Franklin participated in a Lodge of Sorrow to commemorate his passing.

In 1782 he held the office of "Venerable" in the Nine Sisters. The same year he is mentioned as a member of the Order of St. John of Jerusalem. At some unmentioned date he was made an honorary member of the Lodge of Good Friends at Rouen. While abroad he was the recipient of a number of Masonic medals struck in his honor.

Returning to Philadelphia after many years of absence, he found Masonic conditions greatly, and to him sadly, changed; his old grand lodge had gone the way of all flesh, its place taken by a new grand body of "Ancient" origin; his old Masonic associates also had

passed away, a new group were in control. Full of years and busied by national affairs, he made no effort to find a place in the new regime, and became a Mason Emeritus.

Franklin never took hold of anything without wanting to improve or to revolutionize it—a printing press, the City of Philadelphia, the Colony of Pennsylvania, the Colonial Army and Navy, Indian affairs (they once engaged him), the Colonial Confederation, the new Union, even the lightning; it is consequently a fact of first significance that never once did he seek to revolutionize or to "improve" Masonry. Like many another friend and brother who has travelled the same road before or since, he enjoyed it as he found it, for many years content with its fellowship, finding in its circles free play for the most curious and one of the most powerful minds America has ever known, and in its assemblies abundant opportunities for the free play and full liberty of his thoughts, his speech and his electric personality.—*Masonic Outlook*.

*In all things essential there must be
unity,
In all things unessential there must be
liberty,
In all things there must be charity.*

E D I T O R I A L

TORRIGIANI There passed away at his villa in Tuscany on Tuesday, August 30th, alone and blind, Vittorio Domizio Torrigiani, former grand master of Italian Freemasonry.

The record of this man's latter days is a pathetic tale of persecution at the hands of Il Duce, and a stain upon the name of the man who has done so much for his native land.

The ruthless persecution of Freemasons in Italy and the sacrifice of Torrigiani, who died a martyr to principles he held dearer than life, will prove a perpetual reproach to the Italian state.

Whatever provocation there may have been, no justification existed which warranted the unscrupulously cruel treatment of the Mason in Italy. Mussolini has made mistakes—this was one of them.

It is comforting to brethren to know that there are men even in this age, who, like Jacques de Molay and other martyrs of past generations, are willing to suffer even death rather than surrender the faith inculcated in them through their Masonic teachings.

Torrighiani is dead. His spirit lives, however, and presses on through his brethren to happier days ahead.

G. O. M. On another page of this issue is a brief appreciation of a beloved member of the Craft in the Massachusetts jurisdiction. Every organization has among its membership some individual who is cherished for his sterling qualities. Whatever eulogistic references are made to "Tom" Carter, Grand Old Man of Massachusetts Masonry, now nearing the century mark, are richly deserved, and this writer feels confident that the sentiments expressed are those of every member of the fraternity hereabouts.

What Is Freemasonry?

It is the disposition of people to wish that others would do things differently, but never to think that they might improve in some directions with signal benefit to themselves and the interests with which they are connected. The place at which reforms should begin is our own hearts, our own lives, our own home, our own lodge.

Freemasonry, as a system, could not be improved. No one is presumptuous enough to think that he could advantageously add to or subtract from it. It is a rule of life that is so complex that it contains all that is necessary as a guide to successful living under all conditions, and yet is so plain that all may understand it. If it is weak at any time or in any respect, it is because the Mason does not reflect its splendour. He is the mirror which must show the world what Masonry is. If the mirror is scratched or broken the image that seems to be seen behind it will be imperfect.

Man has come out of barbarism, out of ignorance, out of a love of cruelty as his greatest pleasure, out of idolatry. It has been a hard struggle for him to get where he is, in an age of budding brotherhood, of a conception of the true God, of school-houses and churches and hospitals, and is something of a struggle for him to remain in his present development, for he is full of savage instincts. Masonry is the product of his better thoughts, his diviner aspirations, his purer nature. He gathered together vital truths and eternal principles, a description of his duty to himself, his fellows, and his God, and made them into a Mosaic. He called it Masonry, and no other institution that man has founded contains so much that is elevating and inspiring.

In these days especially, when class and class clash, when labor and capital glare at each other like natural enemies in the brute creation, and aristocracy is builded upon bank credits, Masonry, with an unwavering finger, points to the respectability of labor. No Mason can be loyal to the history of the Craft and despise the man with the trowel in his hand or him who slings the sledge or guides the plough. The best and most powerful labor union that was ever organized—one that was founded upon the principles of universal brotherhood—is Freemasonry; and it is the best friend of capital that has ever been devised, for it takes the gloved hand and puts it in the hand that is hard with toil, and says to their possessors: "You are brothers; live in peace."

Upon this splendid combination of great virtues and indestructible truth millions have leaned, and stepped upon it as they would mount upon a ladder to higher spheres, to a more intimate relationship with God and man and to a state of greater contentment. When their weaker nature began to assert itself, and the propensity for grovelling grew, the way back through all the splendors of Masonic truth was too long for men to reach degradation before conscience was awakened by the warning voice of Masonry. The order has made millions noble and kept their standard of nobility high. It has made no man worse. There are comparatively few bad Masons. The order could not hold the proud

position it occupies if there were. It is not of bad Masons that we have reason to complain; not of Masons who are not respectable and who are unfaithful in the relations of life. But the indolent Masons may often give us concern. It is he who is the scarred and broken mirror in which the image of Masonry is so often distorted.

The drone is as fair-looking and respectable as any bee in the hive, but he gathers no honey. If all the bees were like the drone, there would be no sweets in the combs, and the bee kingdom would be regarded as a nuisance instead of a boon; and yet if the drone could think and reason, he would rejoice if the colony were larger and more honey was sucked from the flowers. Perhaps there is not a Mason in all the world, certainly not one that is worthy to bear the name of Mason, who does not wish that the spirit of Masonry might light every heart that throbs and beautify every spot of earth. He would like to see it burning brightly in the gloom of the mine, in the palace and the cabin, amidst the bloom of the valley and the snow-crested peaks of the mountains; and sometimes he wonders why the officers of his lodge are not a little more active; why greater effort is not made to welcome visiting brethren; why the Masons of his town, as a body, are not more active in heading reforms that are in line with the principles of Masonry.

He may sit in the quiet of his home and spend hours and days and weeks in wondering about these things. It may never have occurred to him that the defects of which he complains are the result of everybody doing just as he is doing—wondering and doing nothing. It may not have occurred to him that if he would get out and make a noise he might arouse every Mason to action; and if he would go to his lodge and grasp a stranger by the hand as if it were the greatest pleasure of his life, he would be starting the thing that he thinks he wants to have started; and that if he would go to his grand lodge and show an active interest in works of benevolence and charity, and secure action in other matters of equal importance he would achieve much for the order.

It is with our own selves that we need to deal. If we get right ourselves we can start the ball rolling, and it will not stop if we keep pushing it. Unquestionably there are Masonic lodges that never make an impression upon the community. They are lights under a bushel, stars in eclipse, suns that are clouded. The brightest star that ever twinkled in the night might as well be blotted out if its brightness and beauty are hidden by a canopy that we spread between us and it. The loveliest flower that ever bloomed might as well never have blossomed if it is never seen. The Masonry that is always behind tiled doors is a puny thing. The Masonry that is too weak to go out of the lodge room and shine and glitter like the sun at noonday is too feeble for usefulness and too shrunken for ornament. But we as individual Masons must take it out if it is ever to come out. It is not practical for the lodge to do it. The tears that need immediate cooling, the heartaches that

need quick balm, the newly made grave on which sympathy should place a flower, and a thousand calls for the offices for which the Mason is especially fitted, demand the attention not of the Masonic lodge, but of the individual Mason. Lodge work of this character is formal; individual work ought to be heartfelt; and the lodge is intended to train the Mason for the discharge of such duties. It is a training school of charity, benevolence and sympathy. If it has failed in individual cases to graduate ministers of glad tidings to those who need them, it is not the fault of the school; it is perfect in equipment and curriculum.

If we will consider ourselves as notes in the sweet symphony of brotherhood, which must respond to the touch of the harpist or discord must result, we shall see results that will be characteristic of Masonry, and that will be surprising and gratifying. We need not question the fitness and sweetness of the chorus if we do justice to the part assigned us. We may with per-

fect faith and great anticipation rely upon the beauty of the edifice if we lay the bricks that we are expected to lay. In an intricate piece of mechanism, like a watch, each workman contributes something, and knows nothing of the product that comes from the hand of his fellow-workmen. But a marvellously perfect piece of mechanism comes from these various sources. It is so with Masonry. If each Mason does his duty the fabric will be of impressive grandeur. We have absolutely nothing to think of but our own individual conduct. Like the engineer in the night, who sees but a few yards in the darkness, but whose machine plunges on with the speed of sixty miles an hour, while he sits calmly with his hand upon the lever, doing his duty and expecting others to do theirs; and that is what is expected of every Mason. And if he does it, disaster will not likely come, but if it does come it will not be his fault.—*Freemason* [London].

Duty

By HARRY E. GRANT, 32°

Work well done invests the doer with a certain authority.—Emerson.

The call to duty—the call presuming that we have fallen short of the mark of our high calling—must give us pause. We want to know what we should do and wherein we have relatively failed. None is perfect, but we know that in the possibility of becoming perfect lies our hope of salvation. The urge is to progress, to do our duty to the best of our ability in accordance with the revealed demands of existing circumstances. Accusing ourselves, excusing one another and like criticism are useless unless they ultimate in constructive conduct.

What shall we do?

My duty to any organization (whether religious, fraternal or patriotic), of which I am a part, may be entirely different to the sense of duty of other members as they view theirs; but we all may be right. To me it is essential that I abide by its rules, follow in so far as practicable its precepts, doctrines and principles, participate in its activities, and contribute of whatever talent I possess, and of means that I can spare, to aid in forwarding its objects.

Objects imply worth-while objectives. We must assist, improve, and progress.

We flatter ourselves unduly if we feel that the meager or even generous charities of a minority of the members justify the existence of an organization or excuse the neglect of the majority for not doing their part—their duty. It is necessary in all right things to do, to do, and to do for others, again, and again, and again. Let us have mutually helpful objectives.

Duty must be lived. It is articulate in actions which aid; and collective action is justified only when it results in a more thorough, a more comprehensive, and most effectual endeavor.

It is puerile to argue that within an organization we are expected only to give, or that because we are not

satisfied with results it is, perforce, because we have not given enough of ourselves. Given what and to whom? A gift implies the open hand of the recipient and a necessity for the gift; and shall the gift be withheld or the aid not extended because the need is one of ourselves? Let us be practical and not hide our shortcomings behind the letter of the law. What the letter of the law prohibits is often justified by generosity and decency.

Contemplating our duty thus, we would perhaps be satisfied to have achieved the ideal of Charles Kingsley when he admonished us to—

*Do noble deeds, not dream them all day long,
And so make life, death, and the vast forever,
One grand, sweet song.*

This duty is with us always not as a beautiful theory or ideal but as a necessity for doing all right things always at all right times. It is not enough to know, we must *do*. Duty consists in doing.

What and wherein is our duty that we owe to God, to our country, to our neighbors, our family, and to ourselves? Wherein are they relatively important?

Obviously this is an individual concern and each should be careful to avoid unfair criticism of others, for, given a very similar set of circumstances and of responsibility, no two men will of necessity respond alike though each may be satisfied that to the extent to which he did respond he had done his duty.

We might at this point profitably paraphrase and pray:

God teach me not to say he should or should not do something. How can I know the whole of someone else's travailing, and knowing only part of it how can I be the judge, bent perhaps by someone else who holds a petty grudge? Let me not injure anyone by idly spoken word, but teach me to be loving, tolerant and true, for this is part of my duty.

To feed the hungry does not mean to me that I am to lull their senses into stupefaction with high-sounding phrases, no matter how descriptively ideal. It does not mean that I am to feed them with caviar or with any more useful food that perishes. It does mean that I am to give them the sustenance of the bread and wine of my life and so discharge my responsibilities to them that their hunger and thirst may be assuaged.

To watch by the sick does not mean to me that I am only to visit those who are suffering or incapacitated by accident or other *dis-ease* to which the flesh falls heir; but that I am to be watchful for the interests of those who, through untoward circumstances, are sick of the strife which to them has become a false and limited sense of their life. That I am not only to whisper good counsel in their ears but that I am to assist them into a more rational path and a happier experience. We all crave fellowship, the smile and companionship of friends, the word of timely encouragement. This craving is not peculiar to ourselves, so let us satisfy it in others.

Similarly the command to enrich the poor applies also to matters of spirit but does not excuse a neglect of charities which call for cold cash; and even this may and should be warmed by love, sincere solicitude and, again, encouragement.

We have duties to the indigent and to helpless old age as well as to youth and to infancy; duties to the unfortunate no less than to those relatively successful. There are many worthy burials to which we should attend—burials of dames rumor and their kind—before inert forms are committed to the dust. These and the burials at partial deaths which mark our progress through life assuredly make for a life more abundant.

It would seem that with all these duties to which to attend we have enough to occupy our time from the cradle to the grave; but it would be unwise to forget our duties to ourselves so that we may better perform the duties we owe to others. There must be time for rest and for recreation in the activity of unfoldment which is our life; and what is true of individuals is true of organizations. Consider the seed, the bulb, and plant life.

It is obvious that I have only done my duty in part when I have, in so far as practicable, supplied the needs of my brother and those of others dependent upon me; needs material as well as spiritual; but this is a duty performed in a much wider sense than is at first apparent. We gain good by *giving* and he profits most who translates his duty into the best service.

The helping hand should be available to our brethren at all times to effectually aid them through all dark places from which they cannot personally see the way out. The labyrinth of life has many a *cul de sac* which takes guidance and material assistance to bring us back onto the high road to desired destinations and the havens where we would be; and such effective aid gives strength to ourselves and inspires good acts in others.

Evil or careless acts incur debts which must sooner or later be discharged. Good acts—our highest concept of duty—do pay good dividends.

Honest and upright performance of duty—the primal duties which shine aloft like stars—the duty we owe to God, to our country, to our neighbors, to our

families, and to ourselves, constitute the glory of character. The last-stated duty in this case is not least, for as Shakespeare has so truly written—

*To thine own self be true,
And it must follow as the night the day,
Thou can'st not then be false to any man.*

We have it in our choice, then, to be dutiful or neglectful, to be worthy or worthless.

*Put thou thy trust in God,
In duty's path go on;
Fix on His word thy steadfast eye,
So shall thy work be done.*

What Will YOU Leave Behind?

ALFRED H. MOORHOUSE

The allotted span of life is three score years and ten—and within the compass of that short space are packed a variety of experiences and opportunities. Ideas and ideals throng in upon the mind from infancy to old age.

Among the opportunities presented to the mature man of good report and well recommended is that of service to mankind through the instrumentality of an international fraternity or brotherhood—the Freemasons.

According to the degree in which has been absorbed the principles embodied in the Golden Rule: "Do unto others as you would they should do unto you," the name and reputation of the individual is recorded either with the mark of a well-spent life, a life of mediocrity, or one of total failure. In this respect early training has a most important bearing and the influence of the mothers of Freemasons is beyond computation.

Many men, however, have had their characters moulded very largely through contact with their fellows without the saving graces of a mother's love and the incalculable advantages of a happy home life. In the society of Freemasons the merit of their worth is measured by their fair deeds.

To do good and live wisely; to live in harmony with all men; to seek the good and shun evil; to dispense charity and affect simplicity rather than show; to prefer sincerity to sham; to walk uprightly with eyes uplifted to the sublime works of the Grand Artificer of the Universe; to stand humbly before one's fellows as an example of clean living with the broadest measure of human tolerance and fraternal affection for others—these are among the aspirations of Freemasonry.

"Evil associations corrupt good manners." Inevitably according as the individual seeks or shuns such associations, his life is colored by them. Thus is often found in the higher bounds of opportunity those to whom selfish impulse is a willing motive. Stifling conscience by excuse and selfish hyperbole, and justifying materialistic ambition at the expense of their brothers, the ranks of the fraternity are not free from parasites.

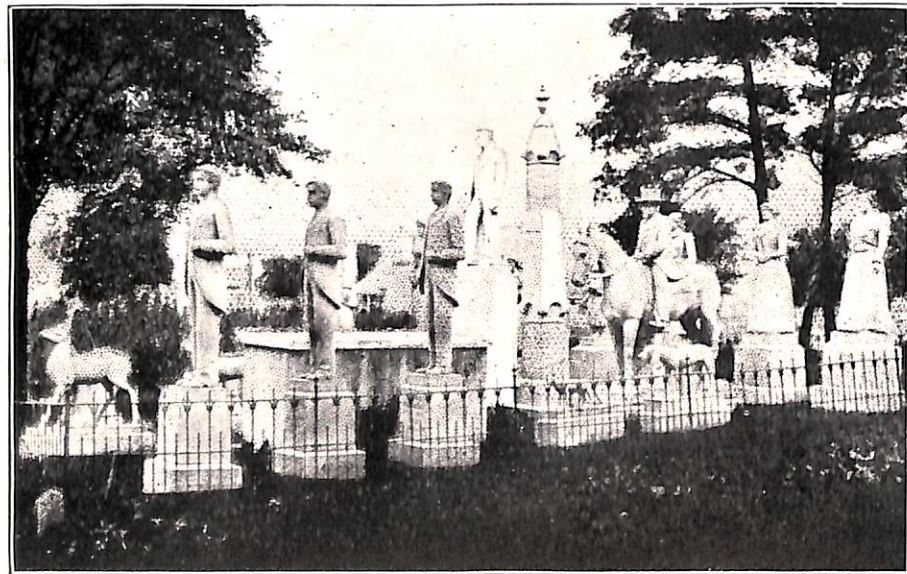
In an age when events and circumstances innumerable absorb the mind in material things, some excuse may be made for men of weak intellect who are influenced against their better impulses; but by a consistent pursuit of truth through the medium of sound thought and earnest search for Masonic light a measure of

human happiness may be secured and shared with others that amply compensates and richly rewards the seeker.

As the years of a man's life pass, his views constantly change, so that at sixty he looks with contemplative eye upon events which to the man of twenty seem vitally important. Time mellows judgment. Errors of

youth leave their mark. The habits of a lifetime reflect in a variety of ways and acts. Constant watchfulness is the keynote of the Mason who aspires to create a record worthy of the vows he took to "walk uprightly in the sight of God and man" and to leave behind him a worthy example to those who are to follow.

Many Monuments—One Grave



Unique Cemetery Lot in Mayfield, Ky.



Front View of Lot

We are indebted to Brother J. A. Fetterly of Masonic Tidings for the following article, who states he got the information from Bro. Fred Theleman of Silver Springs Chapter No. 369, O. E. S., both of Whitefish Bay.—EDITOR.

Different hobbies appeal to different men. Some make a hobby of golf, others of baseball, some play at farming, others whittle out sailboat models. Still others make a hobby out of their work.

One of the queerest hobbies that ever came to our attention is pictured above—a cemetery lot actually filled with monuments and statues of relatives, friends and favorite pets.

This queer obsession filled the later years of life of the late Henry G. Woolridge of Mayfield, Ky., a typical Kentucky Colonel who died in 1899. His is the only grave on the lot and it is marked by an obelisk to himself, which has the Masonic emblem, the square and compasses, with clasped hands, above which these words are carved: "Faith points to hope above the skies, where unctious friendship never dies."

On top of the vault where the body of Mr. Woolridge rests is carved a likeness of the old rifle he used in turkey hunting. There are also stone figures of hound hunting dogs "Tow Head and Bob," as well as a deer and a fox.

Mr. Woolridge was a clean, moral, upright gentleman. In religion he was a Methodist, in politics a staunch Democrat, a loyal Mason, and was buried by his lodge. He was a great lover of fine race horses. He was also very fond of hunting game of all kinds. Fox and turkey hunting were his favorite pastimes.

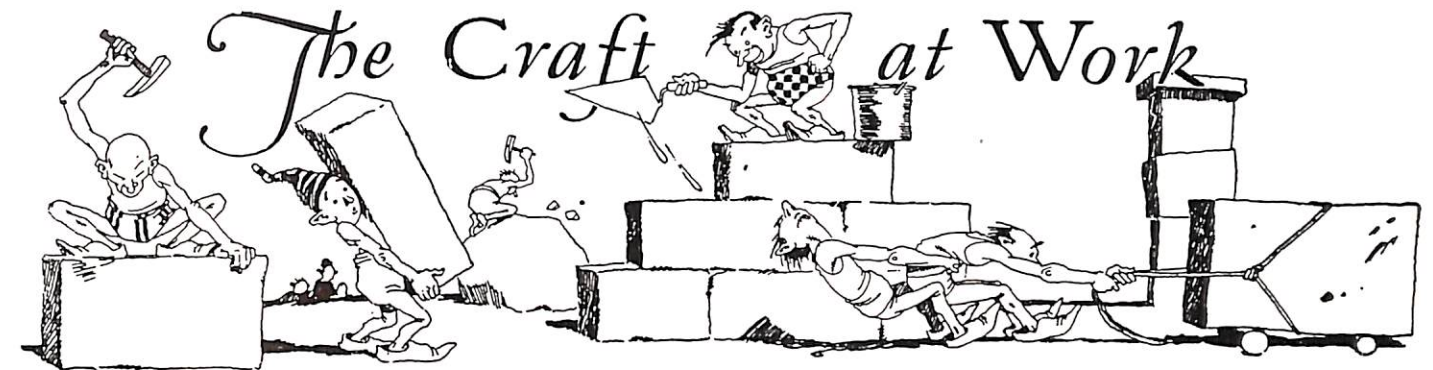
On this small lot as may be seen from the picture are life-size statues of his father, W. E. Woolridge; his mother, Keziah Woolridge. Three brothers, Jesiah, John and Alfredo; three sisters, Narcissis, Susan and Minerva. A small statue of a great niece, Mrs. Maude Robbie Reed Parsons, now living at Fulton, Ky., and a small statue of his childhood sweetheart, Minnie, who in young womanhood was killed, during a storm, by a falling tree, as she rode by on horseback near Franklin, Tenn. An Italian marble statue of himself on his horse "Pop" and another of himself, standing with one hand on a Bible.

At the time of his death Mr. Woolridge was living with Mr. and Mrs. T. J. Nash, to whom he left his property, for caring for him in his old age. He had bought his casket and burial clothes, and entrusted the keeping of them to his close personal friend, Mr. Tige Saffold, a furniture dealer and undertaker in Mayfield.

Before Mr. Woolridge died, Mr. Saffold's store burned, and among the loss was the casket and burial clothes of Mr. Woolridge. These Mr. Saffold replaced, never telling his friend of the fire, as he then was quite feeble and ill.

When dying Mr. Woolridge authorized Maj. Henry S. Hale (then state treasurer of Kentucky), a friend, who was sitting with him to remove a linen belt from his body and in it was a pocket containing \$12,000.00 in bills which had never been unfolded. He was buried with the wedding ring on his finger he had bought for his sweetheart, Minnie.

Mr. Woolridge was a member of Mayfield Lodge No. 369 of Mayfield, Ky.



SEPTEMBER ANNIVERSARIES

Rev. William Smith, grand secretary of the Provincial Grand Lodge of Pennsylvania (Ancients), upon its organization in 1778, was born near Aberdeen, Scotland, in September, 1727.

Christopher Yates, colonel in the American Revolution, became a member of St. Patrick's Lodge No. 9, Johnstown, N. Y., September 9, 1769.

Eliphalet Newell, Revolutionary patriot, became a charter member of King Solomon's Lodge, Charleston, Mass., in September, 1783.

Andrew Jackson, seventh United States President, and Grand Master of Tennessee (1822-23), was present on September 5, 1801, at the first meeting of Greenville (Tenn.) Lodge No. 3, and acted as senior warden *pro tem*.

Richard J. Gatling, inventor of the Gatling gun and of farm machinery, was born in Hertford County, N. C., September 12, 1818, and was a member of Center Lodge No. 23, Indianapolis, Ind.

Dr. Elisha C. Dick, who attended George Washington in his last illness, and was one of the organizers of Lodge No. 39, at Alexandria, Va., which later became Alexandria-Washington Lodge No. 22, died in that city, September 22, 1825.

Robert Stevenson, famous civil engineer, was on September 21, 1927, presented with a document under seal in which he is styled "a Mason of good report, beloved and esteemed among us," in St. Andrew's Lodge No. 7, New York City.

General Joseph Wheeler, Confederate army officer, who later served with distinction in the Spanish-American war, was born at Augusta, Ga., September 10, 1836, and was a member of DeMolay Commandery No. 14, K. T., Decatur, Ala. The Joe Wheeler Lodge No. 671 of Sandfield, Ala., was named after him.

Stephen A. Douglas, U. S. Senator from Illinois (1847-61), who in 1860 opposed Abraham Lincoln for the office of President, was exalted a Royal

Arch Mason in Quincy (Ill.) Chapter No. 5, September 3, 1847. On September 6, 1866, a monument was erected to his memory by the State of Illinois, and the corner-stone was placed by the grand master of that state in the presence of President Johnson and a number of leading statesmen and notables.

Albert G. Goodall was raised in Montgomery Lodge No. 19, Philadelphia, Pa., September 19, 1854. On September 16, 1864, he received the thirty-third degree in the Northern Jurisdiction.

Schuyler Colfax, 17th United States Vice President (1869-73), and prior to that Speaker of the House of Representatives, was passed and raised in St. Joseph Lodge No. 45, South Bend, Ind., September 5, 1856.

George W. Atkinson, Grand Master of West Virginia (1876), and Governor of that state (1897-1901), was initiated in Kanawha Lodge No. 20, Charleston, W. Va., September 17, 1866.

Henry C. Barnabee, noted operatic comedian, became a member of DeMolay Commandery, K. T., Boston, Mass., September 23, 1868.

James H. Hopkinson, Congressman from Pennsylvania, and tenth grand master of Knights Templar, U. S. A. (1874-77), received the thirty-third degree in the Northern Masonic Jurisdiction, September 19, 1872.

John Philip Sousa, the "March King," was passed in Hiram Lodge No. 10, Washington, D. C., September 2, 1881.

Hugh McCurdy, Grand Master of Michigan (1873), and sixteenth grand master of Knights Templar, U. S. A. (1892-95), became an active member of the Northern Supreme Council, September 27, 1883.

W. Frank Pierce, Grand Master of California (1909), and at the time of his death in 1910 grand chancellor of the Southern Supreme Council, received the Scottish Rite degrees (F 32°) at Oakland, Cal., September 30, 1883.

James I. Buchanan, dean of the Northern Supreme Council, received

the thirty-third degree at Cleveland, O., September 16, 1890, the next day being elected an active member of the Northern Supreme Council.

Henry B. Quinby, grand master of New Hampshire (1901), and Governor of that state (1909-10), received the thirty-third degree in the Northern Masonic Jurisdiction, September 16, 1890, at Cleveland, Ohio. On September 23, 1897, he became an active member of that Supreme Council.

Thomas L. James, U. S. Postmaster General under President Garfield (1881) and a member of Hamilton (N. Y.) Lodge No. 120, died September 11, 1916.

Gilbert W. Daynes, who in 1930 served as master of the famous Quatuor Coronati Lodge No. 2076, London, and was well known as a Masonic authority, was exalted in Royal George Chapter No. 52, R. A. M., Norwich, Eng., September 16, 1921.

Winfield T. Durbin, Governor of Indiana (1900-04), became an emeritus member of the Northern Supreme Council in September, 1928.

LIVING BRETHREN

Marshall W. Wood, past grand chamberlain of the Southern Supreme Council, and emeritus member of that body, was born at Watertown, N. Y., September 13, 1846.

Theodore Christianson, former Governor of Minnesota, and a member of the Scottish Rite bodies at Minneapolis, was born at Las qui Parle, Minn., September 12, 1883.

George E. Akerson, former secretary to President Hoover, and a member of the Scottish Rite Bodies at Minneapolis, Minn., was born in that city, September 5, 1888.

William L. Sharp, twenty-eighth grand master of Knights Templar, U. S. A. (1928-31), received the Master Mason degree in Normal Park Lodge No. 797, Chicago, Ill., September 21, 1891.

George W. Vallery, twenty-seventh grand master of Knights Templar, U. S. A. (1925-28), was made a Royal

Arch Mason in Colorado Chapter No. 29, at Denver, September 11, 1893. On September 11, 1894, he was knighted in Denver (Colo.) Commandery No. 25, and on September 23, 1910, became Grand Commander, K. T., of Colorado.

Charles A. Conover, general grand secretary of the General Grand Chapter, R. A. M., U. S. A., since 1912, received the thirty-third degree at Boston, Mass., September 17, 1907.

Delmar D. Darrah, editor of *The Illinois Freemason*, received the thirty-third degree in the Northern Masonic Jurisdiction, September 21, 1909. On September 21, 1911, he became an active member.

Esten A. Fletcher, past imperial potentate of the Mystic Shrine, Philadelphia, Pa., September 16, 1913, received the thirty-third degree at Philadelphia.

George Washington Finley, Chief Te-wah-quah-ke-mon-goh of the Piankeshaws, and one of the few full-blooded Indians to attain the thirty-second degree, was made a Mason in Miami (Okla.) Lodge No. 140, September 24, 1913.

Wilber M. Brucker, Governor of Michigan, became a Mason in Salina Lodge No. 155, Saginaw, Mich., September 15, 1915.

Doyle E. Carlton, Governor of Florida, was raised in Hillsborough Lodge No. 25, Tampa, September 29, 1915, as a courtesy to St. John's Lodge No. 37, DeLand, Fla.

Alexander J. Groesbeck, former Governor of Michigan, received the thirty-third degree in the Northern Masonic Jurisdiction, September 19, 1922.

Dr. Arthur C. Parker (Ga-Wa-So-Wa-Neh) became a thirty-third degree Mason in the Northern Masonic Jurisdiction, September 16, 1924. He is said to be the only full-blooded Indian to attain this high honor.

Arthur R. Robinson, United States Senator from Indiana, received the thirty-third degree in the Northern Masonic Jurisdiction September 16, 1924.

George II, former King of Greece, was initiated in Wallwood Lodge No. 5143, London, Eng., September 16, 1930.

George B. Dolliver, past Grand Master of Michigan, received the thirty-third degree at Detroit, September 15, 1931.

Harry G. Leslie, Governor of Indiana, received the thirty-third degree in the Northern Masonic Jurisdiction, September 15, 1931.

Edward C. Mullen, past Grand Master of Illinois, received the thirty-third degree at Detroit, September 15, 1931.

BRIEFS

By the recent death of Earl Carpenter, 32°, a chain of three generations, all members of Salem Lodge No. 84, Salem, W. Va., has been broken.

The father of the deceased, William Andrew Carpenter, and son, Francis Earl Carpenter, both of Salem, were the other members of the chain. Mr. Carpenter and his father are past masters of the lodge. The deceased was a charter member of the lodge, and one of its two first members to be given the thirty-second degree.

Palestine Lodge No. 151, Denver, Colo., has the distinction of owning a Bible, Masonry's "Great Light", printed in London in 1599.

Dr. Frank O. M. Watters, for almost thirty years a distinguished minister in the Presbyterian Church in South Africa, and since 1925 provincial grand master of Southern Cape Province, died there recently at an advanced age.

Dr. Watters was an Ulsterman, taking his undergraduate course in Queen's Colleges, Belfast and Galway, his theological work in the Assembly's College, Belfast, finishing with an M. A. at Queen's University, Ireland, and ordained in 1884. He began his ministry in his homeland, 1884, moving to South Africa in 1903.

Henry A. Trubshaw, of Johannesburg, provincial deputy grand master of the Provincial Grand Masonic Lodge of South Africa (Northern), Irish Constitution, died recently in a London hospital, following a major operation.

Though a native of Staffordshire, Eng., from whence he went with the Staffordshire Volunteers during the Boer War. Mr. Trubshaw was much at home in the atmosphere of Irish Freemasonry. A profound student of the Masonic rituals, he traveled extensively for the fraternity in South Africa.

During a recent visit to Belfast he was presented with ornate chains of office by Sir Robert Baird as a souvenir of the latter's visit to South Africa in 1926. His loss will be keenly felt in Masonic circles, and especially by the provincial deputy grand master, Dr. J. G. Croghan, a prominent Irishman.

At the recent annual meeting of the Provincial Grand Lodge of Essex, England, an address was given by Rt. Rev. the Bishop of Colchester, past grand chaplain, in which he said: "The Masonic fraternity struck its roots deeply

into the soil of time. Those who meet together as members in that fraternity have in their beliefs and creed those elements of permanence which will grow and grow as the years go by, for their strength lies in the recognition of God and an appeal to what is best in man. The great need is that the membership live up to the great ideals and standards of the fraternity to which they have the honor to belong."

The speaker placed emphasis upon the fact that "a good Mason could not be a bad man"; that he must be a good Mason in order "to do his duty to God and his neighbor by cheerfulness, benevolence, fidelity and friendship." "Their watchwords," the Bishop continued, "were dependence, fellowship, progress; they appeal to all that is good — sacrifice, love, piety, goodness, charity."

Among the recent appointments to the Supreme Court of the Philippine Islands are the following Masons: George C. Butte, 33°, member of the Austin, Texas, Scottish Rite Bodies, Southern Jurisdiction; Jose Abad Santos, a member of Bagumbayan Lodge No. 4, Manila, and Maj. Gen. John A. Hull, member of Corregidor Lodge No. 3, Manila.

Judge Carlos Imperial was at one time a member of Mount Lebanon Lodge No. 80, Manila, but has permitted the severance of his relations with that lodge.

Edwin Markham, the American poet, has been a member of the Masonic fraternity for over 50 years, having received the master Mason degree in Aca-cia Lodge No. 92, Coloma, Cal., which is no longer in existence. He recently celebrated his eightieth birthday at his home, 92 Waters Avenue, West New Brighton, Staten Island, in New York Harbor. Through his prose writings and poetry, Mr. Markham is known and revered by hundreds of thousands the world over.

During the recent annual meeting of the Grand Imperial Council, Red Cross of Constantine, at Denver, Colo., Dr. John Pickard, 33°, of Columbia, Mo., and Ray V. Denslow, 32°, K. C. C. H., of Trenton, Mo., were elected grand sovereign and grand sentinel, respectively. The former is professor emeritus of classical archaeology and history of art at the University of Missouri, and prominent in Scottish Rite work in the Kansas City Bodies. The latter is grand secretary of all York Rite Bodies in Missouri, grand master of Missouri Masons, and author of several books and pamphlets on Masonry.

VETERANS

Brother Milton J. Neily, secretary of Mt. Zion Lodge of Barre, Massachusetts, writes that W. W. Stacy, a past master of that lodge, has been a past master for over fifty years, and that this older brother attended a past masters' night of the lodge held in June last, wearing a Veteran's Jewel, as well he might. It is doubtful if there are any seniors to Worshipful Brother Stacy in the jurisdiction, and he is to be congratulated upon his loyalty to the home lodge. *THE CRAFTSMAN* felicitates the good brother, and expresses the hope that he may live for many more years to enjoy the fellowship of the brethren.

The funeral of another elder brother of Mt. Zion Lodge was held recently, with Masonic honors when Brother Charles F. Atwood, a member for 64 years, passed to the Supreme Lodge above. Brother Atwood had been a bank director, a prominent citizen of Barre all his life, and held among his cherished possessions a Henry Price Medal and Veteran's Medal.

A PROPOSED CHANGE

Until this present year, we learn from *Masonic Tidings*, the Scottish Rite bodies of Wisconsin have refused to receive petitions for membership, except from those who have first become Knights Templar. Presumably because of the present financial pinch, one of the three consistories in that jurisdiction has rescinded such long-standing rule, or agreement, and has accepted petitions from master Masons. Some feeling was aroused in the other bodies because of this action, and at a recent meeting of the Wisconsin Council of Deliberation that the matter came up for discussion. It is said the action of the Madison Consistory is favored by the Supreme Council. By wise counsel and fraternal sentiment an existing dissatisfaction was soothed for the time, and the subject was put over until the next meeting of the Supreme Council.

ENGLISH MASONIC CHARITY

English Freemasonry has, during 1932, voluntarily subscribed to the three Royal Masonic Institutions the gigantic sum of £80,798, which is just about sufficient to carry on the current work of these institutions. This sum was collected by 12,270 stewards operating in over 46 provinces. The city of London contributed over £65 per lodge to the funds, or a total of more than £73,624.

Considering the fact that Great Britain has severely suffered from the economic depression, the amount raised for

English Masonic charity is surprisingly high, and means that no doubt a great deal of personal sacrifice was made on the part of the English brethren, in the name of humanity.

LAND HELD FOR 900 YEARS,

OFFERED FOR SALE

It is estimated that the World War was the cause of more than one-fourth of the real property of Great Britain changing hands. Most of the transfers have taken place since 1920, due to the heavy taxes assessed on the great landed proprietors.

Recently there was offered for sale a plot of church land, the title to which had not changed in 900 years; not since Edward the Confessor gave it to the rector of Welwyn, in Hertfordshire.

This glebe, or church land, has been leased to private users for many years, and its upkeep has become greater than the parish can bear. Tradition, supported by very good evidence, shows that this section of Hertfordshire was occupied by the Romans, with St. Albans' as a center of operations.

A RIDICULOUS CLAIM (?)

Washington, D. C.—An *Associated Press* dispatch from the Vatican City, dated August 16, states that the *Osservatore Romano*, known as the official organ of the Vatican, editorially alleges that "Masonry never would have succeeded in subjecting and oppressing so ferociously the Church and the Mexican people if it had not found a powerful ally, first in socialism, then in the Communists. . . ." To any student of Masonry this charge is ridiculous. Regular Masonry has nothing in common with socialism or communism. It never joins forces, for that matter, with any "ism", but stands supreme and alone.

It will be remembered that several years ago a constitutional provision was put into effect by the Mexican government. This provision or regulation declared, among other things, that every religious denomination in the republic should be duly registered with the civil authorities. It is alleged that the Protestant sects immediately obeyed the law, while the Roman Clergy, upon command of their bishops, refused to obey, and, in an effort to register their disapproval, the clergy walked out of their churches and refused to conduct services. Some of the more wealthy edifices containing as they did quantities of gold and silver in altar vessels, etc., were locked up by the government as a precaution against theft. This was purposely misinterpreted by some Catholic spokesmen as signifying that the government had, by armed force, refused to permit the laity to enter

their churches and pray, thereby depriving them of spiritual benefits. Following this a boycott against the government was declared and, not only that, revolution broke out and deeds of violence against the civil government were enacted.

The government adopted firm measures, expelled a number of the clergy who had been accused of fomenting rebellion and brought a sharp end to the disorders. Finding that its revolutionary and boycotting tactics were in vain, the Roman Church capitulated, very unwillingly, and a *rapprochement* ensued—at least for the time being. However, the dispatch quoted above clearly indicates that the Church has not forgotten and no doubt will continue, by circulating these false statements, to undermine the confidence of the people, especially the Catholic element throughout the world, in the government of Mexico.

—*Scottish Rite Bulletin*.

INTERNATIONAL ASSOCIATION

At the executive committee meeting of the International Masonic Association, convened in Vienna last May, the following grand bodies were represented: Belgium, France, Puerto Rico, Switzerland, Vienna, Jugo-Slavia, and Czecho-Slovakia.

The first matter of general importance was the consideration of a program whereby the lodges and individual Masons of the various countries would become better acquainted with the work and ideals of the organization. One of the representatives present announced that a special week had been set aside in Belgium for the diffusion of this knowledge.

Five applications for membership were received from the following grand bodies: Bolivia, Argentina, Uruguay, Egypt, and Germany. The first named was granted provisional membership, having fulfilled all requirements and complied with all rules of admission. Action on the remaining four was deferred for various reasons.

It is one of the chief aims and purposes of the International Masonic Association to promote world peace and tranquility, and at this meeting an interesting discussion took place on this subject, one of the brethren pointing out that there was no universal concept of world peace. He cited certain definitions contained in the dictionaries, such as: "Peace is the period between wars," and "Peace is the opposite of war," also "Peace is the state of a country not in war." Apparently, it seemed, peace is an abnormal and unnatural state.

The executive committee decided to

authorize a full report from C. Pierre, who represented the National Grand Lodge of Czecho-Slovakia, and who took a leading part in the discussion on world peace, which report will be entitled "Freemasonry as a moral force for Universal Peace."

NEW GRAND LODGE IN BOLIVIA

Washington, D. C.—A grand lodge was established in Bolivia on June 24, 1931, by special permission of the Grand Lodge of Chile. Seven lodges in that country which were under the latter grand lodge petitioned for and were granted a special charter for the organization of the "Gran Logia de Bolivia." This comparatively new body insists upon an unqualified belief in the Grand Architect of the Universe from all members of lodges in its jurisdiction. All initiates are obliged to take their vows on the Volume of the Sacred Law. It is composed wholly of men, and has no intercourse with mixed lodges or bodies which admit women to membership. Further, it is a sovereign body having jurisdiction over the lodges under its control; responsible, independent and self-governing, with sole and undisputed authority over the Symbolic Craft within its jurisdiction. Political and religious questions may not be discussed when this grand lodge or its subordinate lodges are in session.

The grand master is Filiberto Osorio, and the grand secretary is J. Manuel de la Quintana.

"COUNTRY COUSIN"

The terms "mother lodge" and "sister lodge" are frequently used in England, where a close relation exists between two lodges, one being the older and the other usually an offspring. The New Zealand brethren have applied an odd phrase to an interesting relationship, which has grown up between Renown Lodge No. 360, of Turramurra, N. Z., and Tawera O Kapiti No. 253, located near the seaside resort of Paraparamu. Renown Lodge was so named by the Prince of Wales during his visit to New Zealand. Every year the brethren of that lodge take their ladies to the Paraparamu resort some fifty miles distant. There the ladies of the brethren of the two lodges exchange social courtesies, while the brethren visit Tawera O Kapiti Lodge No. 253, and help with the lodge work. Some time during each year, when degrees are to be conferred, the visit of the city brethren is returned and the county officers perform the ceremony. Out of this close amity has come the phrase "country cousin lodge."

Renown Lodge, the first master of

which was Premier Massey, has a gavel which was taken by Admiral Byrd on his expedition to the Antarctic, and afterward presented to that lodge by him.

TRUE NOW

We have had brought to our attention a copy of the *American Freemason*, printed in Louisville, Ky., and of which Rob. Morris, poet laureate of Freemasonry, was editor. The issue at hand is dated June 1, 1854, and it is felt that the following quotation is as applicable at this time, if not more so, than in that early day:

"There is a set of traducers of Masonry who sneer at the peculiar information we claim to possess on the score that it is mere *tradition*, and likely to be the more corrupted the longer it has been or shall be transmitted. But will these luminaries deign to inform us what is all ancient history but tradition which, after ages of oral communication, was at last transferred to books. Moses wrote out the sacred traditions, then twenty-five hundred years old; Ezra performed the same holy care fifteen hundred years afterwards, and compiled the sacred canon; while Josephus, five centuries later, took up the pen impelled by the same high motive. Masonic traditions are not likely to be corrupted, because they are already written out in *symbols*, whose application to the mind of enlightened craftsmen is always easy and sure."

GRAND LODGE OF SCOTLAND

A quarterly communication of the Grand Lodge of Scotland was held in Freemasons' Hall, Edinburgh, August 4, and was presided over by Lord Belhaven and Stenton, grand master Mason.

Sir Norman A. Orr Ewing was appointed Provincial Grand Master of Stirlingshire, succeeding Andrew Hunter. Edwin W. Miller, of Carson City, Nev., was appointed representative of the Grand Lodge of Scotland near the Grand Lodge of Nevada.

It was resolved that recognition be accorded the Grand Lodge of Bolivia, although the grand committee refused the application for recognition from the National Grand Lodge of Palestine.

ENGLAND'S OLDEST LODGE CELEBRATES BICENTENARY

St. John the Baptist Lodge (No. 39), founded July 11, 1732, is claimed by some to be the oldest lodge having an unbroken existence. Other lodges chartered prior to that time have been dissolved or have lain dormant.

During the bicentenary of St. John the Baptist Lodge, which was just cel-

ebrated, a number of historic matters were reviewed. In recounting some of the episodes of its history the opinion was expressed by T. H. Andrew, past provincial grand warden of the Provincial Grand Lodge of Devon, that it might have been in existence before the Grand Lodge of England, which was organized in 1717. Mr. Andrew offered a number of facts as presumptive evidence in support of his belief. At any rate, the officers of St. John the Baptist Lodge claim their charter of constitution to be the oldest charter surviving in the English Constitution.

Other matters of interest were the expressed belief that the jewels worn by the two present wardens were the same as those mentioned in the minutes 175 years ago, and the same as those vested in wardens 200 years ago. The master's jewel was lost and replaced 45 years ago by one said to be more than 100 years old.

It appears that the centenary of this lodge passed without official notice in 1832, due, it is said, to a terrible cholera scourge which visited England during that time.

In paying tribute to the Masonic activities in Exeter, Mr. Andrew stated that the grand secretary of the province, John Stocker, was initiated in Lodge No. 39, in February, 1872, installed as master in 1878, and marked his sixtieth year as a Mason last February by initiating a candidate in his mother lodge.

Sir Henry Lopes, provincial grand master, and other grand officers of the province and elsewhere, were present at the bicentenary just described.

GRAND COUNCIL OF ALLIED MASONIC DEGREES ORGANIZED

During its annual convocation held at Edinburgh last June, the Supreme Grand Royal Arch Chapter of Scotland granted three charters for lodges of the Royal Ark Mariners and councils of Red Cross Knights to be organized at Monroe, Raleigh and Charlotte, N. C. The issuance of these charters was the result of a petition from the Grand High Priest of North Carolina, endorsed by the general grand high priest and on the request of twenty-one Royal Arch Masons of that state. Prior to the submission of this petition, J. Ray Shute, II, of Monroe, N. C., who holds a commission from the Supreme Grand Royal Arch Chapter of Scotland as third grand principal and representative near the Grand Chapter of North Carolina, received a dispensation from the Earl of Cassillis, the first grand principal of the Supreme Scottish Chapter to confer the degree

of excellent master within the Grand Chapter of North Carolina. This degree was accordingly conferred upon more than 200 candidates at Asheville in 1931, and being well received by the brethren of North Carolina, and not having been worked in that state or the United States, petition for charters was made and granted as above described.

Following their organization as subordinate bodies, these three councils met at Salisbury, N. C., on April 16, and formed the Grand Council of Allied Masonic Degrees of the United States. This grand council assumed jurisdiction over the following degrees only: Royal Ark Mariner, Secret Monitor, Grand Tiler of Solomon, St. Lawrence the Martyr, Knight of Constantinople, and Excellent Master, and following the adoption of its constitution it elected officers, issued charters to the three founding councils, and completed other details necessary to the formation of a sovereign body.

Within the first six weeks six new councils were added; recognition was accorded by the Supreme Grand Royal Arch Chapter of Scotland, and the Earl of Cassillis and George A. Howell, grand scribe, E., accepted honorary membership.

The secretary of this grand body states that it "was organized for the purpose of holding title to, possessing and conferring the degrees named; fostering and encouraging Masonic study; preserving in their purity other detached Masonic degrees not otherwise controlled in the United States of America; advancement of the study of Masonic ritual, symbolism and philosophy by the act of making available that which throws light thereupon, and of affording contact with similar organizations in other countries engaged in the pursuit of similar ends."

After its organization the first grand communication of the grand council was held in Washington, D. C., during the week of the dedication of the George Washington Masonic Memorial. Many prominent Masons from all parts of

the United States then became members of the grand master's council. This council, the unnumbered subordinate council, temporarily exercises jurisdiction over unoccupied territory. The officers of the grand council are *ex officio* of the grand master's council.

Membership in any subordinate council other than the grand master's council, is limited to twenty-seven. To become a member of a council of the Allied Masonic Degrees, it is prerequisite to be invited and to be affiliated in a Royal Arch body.

The following grand superintendents have been appointed: John W. Neilson, Kansas; Lewis E. Smith, Nebraska; Charles C. Hunt, Iowa; Charles A. Conover, Michigan; Ely P. Hubbell, Florida; Charles Comstock, Tennessee; O. Frank Hart, South Carolina; James M. Clift, Virginia, and John H. Anderson, North Carolina. The grand master is J. Roy Shute, II, Monroe, N. C., and the grand secretary, K. W. Parham, Raleigh, N. C.

SIR ROBERT MORAY

In Westminster Abbey there is a floor slab in the East Aisle, South Transept, which contains the information that here is buried Sir Robert Moray, chemist, mathematician, Rosicrucian. This distinguished person was one of the founders and president *pro tempore* of the Royal Society. He was also general quarter master to the Royal Armies in Scotland.

His initiation into Freemasonry took place at Newcastle, May 20, 1641, by Scottish Masons. His death occurred in 1673. He was the first person concerning whose initiation, on English soil, a definite minute remains on record.

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HEAD OF TEMPLARISM PASSES

Perry Winslow Weidner, Most Eminent Grand Master, died on August 16th, after a hasty removal to Wilshire Hospital, Los Angeles, California, to operate for an acute abdominal attack. While he had not been in the best of health for a few months, he was first stricken the preceding day at his home in Beverly Hills. Mrs. Weidner was at his bedside when the end came.

At the express wish of the widow, the last rites were simple and strictly private. A short prayer in the chapel



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followed by the rite of cremation. Only the widow, her sister and a friend were in attendance.

Perry W. Weidner was born in Dayton, Ohio, October 8, 1871, was educated in the public schools of that city, and at the Ohio State and Miami Universities. He became a member of Sigma Alpha Epsilon Fraternity. His Masonic and social affiliations were unusually numerous.

For the past 20 years he had been prominently identified with banking in Southern California. Early in his career he became president of the U. S. National Bank, and vice president of the Central Bank, which later merged with the Security National Bank in Los Angeles. He also occupied the position of president of the Park Bank, which consolidated with the California Savings Bank, and later was vice president of the Los Angeles Title Insurance Company.

Also interested in military affairs, he had credit for lengthy service in the Ohio and California National Guards. He aided in recruiting the Ohio National Guard in the war with Spain in 1898. During the World War he aided in organizing the Southern District of California for the war savings campaign. He then entered the United States Army as quartermaster, and served in an important assignment in the Finance Department. At the time of his death he held a commission as colonel in the organized reserves of the United States Army.

He was made a master Mason in Mystic Lodge No. 405 at Dayton, O., December 27, 1895. He was exalted in Unity Chapter No. 16, at Dayton, March 6, 1896. He took the council degrees in Reese Council No. 9 at Dayton, January 4, 1897. He was knighted in Reed Commandery No. 6, at Dayton, June 24, 1898, later affiliating in Los Angeles. He became first commander of Golden West Commandery No. 43 K. T. of Los Angeles, and was Grand Commander of California in 1915. He entered the lines of grand

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encampment in 1916, and was regularly promoted to his election as most eminent grand master at Minneapolis, June 25, 1931.

Brother Weidner was also very prominently identified with the Scottish Rite, and completed the grades to the 32° in Cincinnati in February, 1897, afterwards affiliating with the Los Angeles bodies, where he entered the southern jurisdiction. In 1905 he was made an inspector general honorary 33°. In 1911 he was elected an active member of the supreme council A. & A. S. R. of the Southern Masonic Jurisdiction, and at the time of his death held the office of grand minister of state. He was an honorary member of the supreme councils of Mexico and Italy, and represented the southern jurisdiction at the International Conference at Lausanne, Switzerland, in 1922. He was honored with a host of honorary memberships in Masonic, military and social organizations.

Henry Clay Walker, 801 Kilmer Building, Binghamton, New York, has succeeded to the high office which he held, and has been regularly installed Grand Master of the Grand Encampment of Knights Templar of the United States of America, as provided for in Section 24, Article VII of the Constitution of said grand encampment.

MASONIC APRONS

A recent writer in THE CRAFTSMAN made reference to the fact that the apron used by the Grand Master of Massachusetts could only be made in England—presumably because of its ornate decoration and the elaborate character of its design.

This statement is taken exception to by Brother Walter Rieb, of New York, who states that his firm, "Gemseo", is quite capable of supplying just as fine a piece of workmanship. Brother Rieb says:

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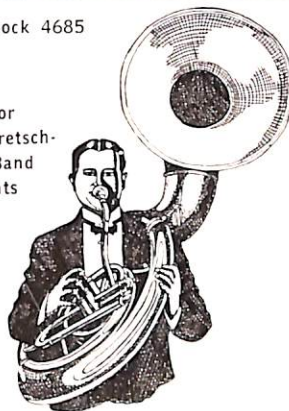
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furnishing for the dedication in Washington, the Grand Master's apron of New Mexico, which was embroidered quite elaborately, but not as much as the Grand Master's apron of Massachusetts or New York State."

Now, will some of our authorities give us their opinion on this debatable question?

THAT WHICH ENDURES

The tomb of Moses is unknown, but the traveler slakes his thirst at the well of Jacob. The gorgeous place of the wisest of monarchs, with the cedar and gold and ivory, and even the temple of Jerusalem, hallowed by the visible glory of Deity himself, are gone. Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence of the present day. The columns of Persepolis are mouldering into dust; but its cisterns and aqueducts remain to challenge our admiration. The golden house of Nero is a mass of ruins; but the Aqua Claudia still pours into Rome its limpid stream. The temple of the sun at Tadmor, in the wilderness, has fallen; but its fountains sparkle as freshly in his rays as when thousands of worshippers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left to mark its site, save mounds of crumbling brickwork; but the Thames will continue to flow as it does now. And if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither a place nor a temple, but some vast reservoir; and if any name should flash through the midst of antiquity, it will probably be that of the man who in his day sought the happiness of his fellowmen rather than their glory, and linked his memory to some great work of national utility and benevolence. This is the true glory, which outlives all others, and shines with undying luster from generation to generation, imparting to works something of his own immortality, and in some degree rescuing them from the ruin which overtakes the ordinary monuments of historical tradition of more magnificence. — "Judge" Moore, in Masonic Home Journal.

NORTHERN SUPREME COUNCIL

The annual meeting of the Northern Supreme Council, Scottish Rite of Freemasonry, will take place at Indianapolis in September. The officers of that body will meet for rehearsal in the auditorium of the Scottish Rite Cathedral, 650 North Meridian, on September 17, at 9:30 a. m. At 11 a.

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m. the standing committees will meet in rooms of the cathedral.

Sunday, September 18, at 10 a. m., members of the order, sublime princes and their ladies, will attend divine services at the Tabernacle Presbyterian Church. Monday, September 19, at 10 a. m., the trustees of the Supreme Council will meet at the Scottish Rite Cathedral. Tuesday, September 20, at 10 a. m., the supreme council will open in full ceremonial form in the auditorium of the cathedral. Immediately thereafter brethren of the fourteenth degree will be admitted. Brethren of the thirty-second degree are privileged to attend all sessions except the executive sessions and formal opening and closing of other sessions.

Wednesday, September 21, 9:30 a. m., the council will meet in the auditorium of the cathedral, and at 8:30 will confer the thirty-third degree. Full dress is requested for this ceremony, also the wearing of jewels of present or past Masonic rank.

The supreme council will assemble in the cathedral at 9:30 a. m., Thursday, and at the conclusion of business the "Chain of Union" will be formed and the meeting will be closed.

The general program includes entertainment for visitors on Sunday, when music will be rendered at the Scottish Rite Cathedral, a carillon recital, beginning at 4:30 p. m.

Entertainment has been provided for visiting ladies during Monday and Wednesday. The time indicated in each instance is standard time.

A GUILD OF SECRETARIES

A Masonic Secretary's Guild of North Carolina, which was organized at Rocky Mount on May 24, 1932, with Wilbur L. Pridgen, of Durham, as its secretary, has the active support of the various bodies of both the York and Scottish Rites. Aside from providing a clearing-house through which the Masonic secretaries throughout the state may exchange ideas and discuss the problems incident to their duties, much benefit will be had by the bodies themselves, it is declared.

Membership in the organization is open to the secretary of any Masonic body, and any master Mason is welcome to attend its meetings. It is planned to perfect the organization at a conference to be held in Charlotte in September, when all the necessary committees will be filled and prepared matter on the following topics read and discussed: "Individual Masonic Records," "Recording the Minutes for Masonic History," "Proper Keeping of Financial Records" and "Masonic Titles and Insignia."

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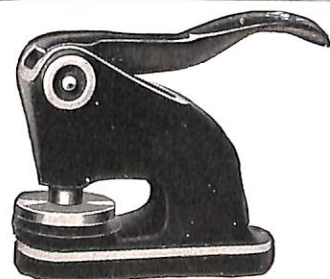
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In addition to the above subjects a discussion of general questions will be allowed. The purpose of the guild being suggestive and informative rather than legislative, the secretary will be given an opportunity to put into practice only those ideas which are best suited to his own individual problems. The proceedings as well as the information developed at this conference will be printed and made available to the Masonic bodies of the state.

It is thought that the work of the Masonic Secretary's Guild of North Carolina will be followed with much interest by the secretaries of Masonic bodies in other grand jurisdictions.

EARLY USE OF
WORD "FREEMASON"

In the corner of the south chancel wall in the church of Sidbury, Devon, is a tablet bearing the following inscription:—

An Epitaph vpon ye Life & Death of
JOHN STONE, FREEMASON,
 Who Departed ys Life ye First of
 January, 1617,
 & Lyeth Heer Vnder Byried.

On our great Corner Stone this Stone
 relied

For blessing to his building, loving
 most

To build God's Temples, in which
 he dyed,

And lived the Temple of the Holy
 Ghost,

In whose lov'd life is prov'd and honest
 fame.

God can of Stones raise to Abraham.
 —The Freemason.

MEMBERSHIP LOSS IS SHOWN

According to the annual computation made each year by the Iowa Grand Lodge Bulletin, Masonic membership in the United States in the last year shows a loss of 62,558. The previous year's loss was given as 17,152. Massachusetts is shown by the tabulation as of Aug. 31, 1931, to have made a net gain of 50. In Canada the loss this year is 1,470.

All but nine of the 49 grand jurisdictions in the United States show a net loss for the past year. Georgia had the greatest gain with 567. California was second with 360. The others showed gains of less than 100.

The heaviest losses were naturally shown in those states with largest memberships, such as Illinois, Michigan, New York and others. Generally it is noticeable that the southern states were hit the hardest, judged by the percentage of losses.

Total membership in the 50 grand

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jurisdictions—48 states, the District of
Columbia and the Philippine Islands—
is now given as 3,224,695.

Total losses instead of gains in mem-
bership were shown for the first time
last year. Theretofore for many years
consistent gains were shown. Statisti-
cians estimate that the peak of the
losses will be reached in reports for
next year, and thereafter a gradually
decreasing amount of losses will be
shown until the conditions become
stabilized.

**THE ATHOLL FAMILY
AND MASONRY**

The first documentary evidence of
the Atholl family and Freemasonry
was a notice of John, the third Duke,
being present at the installation cere-
mony of Lord Weymouth; of the Eng-
lish first grand lodge on the 17th
April, 1735. As that date was one year
before the consecration of the Grand
Lodge of Scotland, it was obvious that
the family were interested in specu-
lative Masonry prior to that date. His
Grace, who was elected Grand Master
Mason of Scotland in 1773, attained
the unique position of holding two
grand masterhips in the same year,
and it was his influence upon the order
that brought about the titles of the
"Antient" or "Atholl" Masons.

When he died in 1774 there was
much concern in the ranks, as it was
not easy to find one of his high station
to give his time and name to a volun-
tary order. To the surprise of all, his
son, who was very young, applied to
the Grand Master's Lodge, No. 1, to
be made a Freemason. Owing to the
urgency of the case, the whole three
degrees were conferred upon him at the
same time, while he was also installed
master at the same meeting and pro-
posed grand master at the next.

The movement of the Duke was not
allowed to pass unchallenged by an
older society of Masons, who felt they
were bound to pass a resolution on the
subject if they could take no more ef-
fective step, instructing that no coun-
tenance was to be given to the conven-
tions under the patronage of the Duke
of Atholl. That bitter feeling existed
at that period between the two grand
bodies was evidenced by a letter sent
to his rivals—the Grand Lodge of the
Moderns—by the Duke of Atholl in
1776, in the following terms: "His
Grace the Duke of Atholl would wish
to know by what authority the Grand
Lodge of England pretends to a su-
premaccy over the Grand Lodge of
Scotland, instituted by Royal Charter
granted by King James VI and the
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authoritative standard—was having a
beneficial effect on the Craft in gen-
eral. Their action not only protected
some of the usages and customs, but
exercised a strong influence towards
the amalgamation of the two grand
bodies.

The sixth Duke of Atholl was elected
to the grand mastership in 1843, and
retained his high office until his death
in January, 1864. His Grace per-
formed many public Masonic acts, the
chief of which was the laying of the
foundation-stone of the Victoria Bridge
at Glasgow on 9th April, 1851; Free-
masons' Hall, Edinburgh, on 24th June,
1858; and the Wallace Monument,
Stirling, on 24th June, 1861. The
Celtic Cross on Logierait Hill, Baltin-
ling, was erected to his memory in
1865.

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the tenets of the fraternity, yield to no
one in patriotism. No principal in the
ancient charges is given more emphasis
than that of loyalty to the institutions
of the craftsman's country.

"But—the ancient charges are equally
specific on this point, that the Mason's
civic enthusiasms must never be con-
fused with his Masonry. "No private
piques or quarrels must be brought
within the door of the lodge," one of
the charges emphatically declares, "far
less any quarrels about religion, or na-
tions, or state policy," we being, "as
Masons, . . . resolved against all poli-
ties, as what never yet conduced to the
welfare of the lodge, nor ever will."

"One of the landmarks is even more
specific: "No candidate or brother can
be questioned as to his peculiar mode
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nor can any discussion upon such subjects be permitted in any assembly of the Craft."

"I have italicized the clause just preceding, because it makes so utterly clear the course which during the campaign must be rigidly adhered to in our lodges and other Masonic gatherings. For observe that the landmark includes all Masonic assemblies.

"Brethren who through specious logic refrain from political discussion in the lodge-room, only to indulge in it in the ante-room or at Masonic social gatherings, do so in violation of the spirit of the landmarks.

"Our own grand lodge constitutions enlarge upon the operative documents quoted above, and designate certain violations as a Masonic offense. I refer to Section 509: "No lodge or any member thereof, nor any Freemason within this jurisdiction . . . shall directly or indirectly use or attempt to use Freemasonry for or against any political activity, enterprise or candidacy; and it shall be unlawful for any such lodge or brother . . . to solicit, or attempt to obtain votes for or against any candidate for political office, on the ground, or for the reason that such candidate is or is not a member of the Craft and therefore worthy or otherwise of political support. Any violation of the provisions of this section shall be a Masonic offense."

"That there may be no doubt as to the course that we as Masons must follow in the months that are to come, I must insist, my brethren, that each of you refrain from all political discussion and activity, in any form whatever, in your lodge-room, anterooms, or other places where you foregather as Masons.

"The landmarks and charges are binding upon each of you. And if every Mason in each of our lodges obeys the

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principle there laid down no disturbance can arise to bring discord into our assemblies, and no occasion arise whereby the profane world can charge us with inconsistency and disloyalty to our ancient tenets.

"And upon the masters of our lodges rests the greater responsibility of seeing that our Craft mandates are rigidly enforced. They must be alert and resolute in allowing no shadow of political discussion to arise among the brethren. It is my sincere hope, however, that the task of every worshipful master will be light, in the determination of each of his brethren to live up to the letter, and also the spirit, of the prohibitions established by ancient usage and by the constitutional enactment of grand lodge."—C. C. MOLLENHAUER, *Grand Master*.

FOREIGN MASONIC ITEMS

The comparatively small Grand Lodge of New Zealand has four lodges of research which have been in active work for a number of years.

Preparations are being made for the forty - third annual communication of the Grand Lodge of New Zealand, to be held at Auckland on November 23 and 24, 1932.

Brig. Gen. William Henry Sitwell was installed provincial grand master of the Provincial Grand Mark Lodge of Northumberland, at the recent annual meeting of that body.

The grand chapter room of the new Peace Memorial Building, London, is completed. Among the portraits which adorn the walls is one each of King Edward, Lord Amphil and Sir Frederick Halsey.

W. A. Ellis, who had been Deputy District Grand Master of Newfoundland since 1923, died in London on July 14, 1932, while there on a visit. He was at one time grand superintendent of Royal Arch Masons for Eastern Canada and Newfoundland.

At a recent annual meeting of the Provincial Grand Lodge of Berkshire, England, the secretary reported the addition of one new lodge during the year, bringing the total to thirty-seven, with an average membership of seventy. After visiting all of these lodges the secretary was glad to report an excellent standard of work, fraternal good fellowship and readiness to "link up local interests with the wider activities of the Craft."

The provincial grand master of this Provincial Grand Lodge is Prince Ar

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thur of Connaught, son of the grand
 master of the United Grand Lodge of
 England, who is the uncle of King
 George.

J. M. Turnbull was recently in-
 stalled seventh master of the Lodge of
 King Solomon's Quarries No. 828. This
 lodge, consecrated in 1926, meets in
 the subterranean Royal Quarries be-
 neath the old city of Jerusalem, and
 because of its peculiar place of meeting
 has made excellent progress.

A resurvey has been made by the
 secretary of that part of the quarries
 used for ceremonies, and several inter-
 esting features of the quarries were
 disclosed. One of them confirms that
 the "Master's dais stands due East and
 in direct alignment with the Great
 Stone of Sacrifice on Mount Moriah,"
 which legend has it as the base of the
 altar which was built by King Solomon,
 "the sacred rock, which rightly under-
 stood must furnish the key to the en-
 tire system of the Temple."

One of the handsomest and best
 equipped Masonic temples in Ireland,
 containing a commodious lodge and ac-
 cessory rooms, banquet hall, modern
 kitchen and caretaker's residence, was
 recently dedicated in Enniskillen at the
 junction of the Dublin and Tempo
 roads, just outside the city boundary.

The dedication ceremonies were per-
 formed by the provincial grand master,
 W. H. Darragh, who was assisted by
 the ranking officers of the Provincial
 Grand Lodge of Fermanagh and Ty-
 rone. Many visiting brethren and other
 distinguished citizens were present.

The late deputy provincial grand
 master, R. W. Wilson, who enthusias-
 tically supported the building of the
 temple, left almost £3,000 toward the
 construction fund. There are several
 strong lodges in this community, a
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CLEVER GAL

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 for some time, Miss.
 Girl—Fancy that! And I thought
 you were arresting me for speeding.

SAFE

Father—Now, you've been fighting
 again. You've lost your two front
 teeth.

Son—No, I ain't, pop; I got 'em in
 me pocket.

EASILY SATISFIED

"Would you be happy if you had all
 the money you wanted?"
 "I'd be happy if I had all the money
 my creditors wanted."

BUM BUSINESS

"How's business?" a traveling sales-
 man asked the new barber.

"Boy," replied the barber, "it's so
 quiet here you can hear the notes draw-
 ing interest a block away at the First
 National bank."

LOTS OF THEM NOWADAYS

"I hear you've been feeling badly for
 the last week or so?"

"Yes, I read a sad and gloomy book."
 "What book was that?"
 "My bank book."

FREEZING

Mary, eleven years old, after being
 lost in thought for a while, suddenly
 asked, "Daddy, why aren't you a 33d
 degree Mason?" Daddy told her as
 best he could. Then she said: "You're
 32 degrees—that just freezing!"

THE DEPRESSION

Geraldine—"Why don't you ever
 talk about my dimple any more? You
 used to be always telling me how beau-
 tiful it was."

Aloysius—"Oh, I can't. You know
 the boss said we must never mention
 the depression."

DISCRETION

"Officer, you'd better lock me up.
 Jush hit my wife over the head with a
 club."

"Did you kill her?"
 "Don't think so. Thash why I want
 to be locked up."

MOTHER WILL SPANK

"Mother, can't I give baby a bite of
 my apple?"

"He has no teeth to bite with yet,
 dear."

"Can't you lend him yours, mother?"
 "They're on the bureau."

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NOT WORRIED
 "Maw, I just swallowed a worm."
 "Come, quick, you must take some-
 thing for it."
 "Naw, let it starve."

BRIGHT THOUGHT

Father—I doubt very much whether
 you will be able to support my daugh-
 ter. I can hardly do it myself.
 Suitor—Well, let's pool our re-
 sources.

PRETENSE

Teacher—"The sentence, 'My father
 had money,' is in the past tense. Now,
 Mary, what tense would you be speak-
 ing in if you said, 'My father has
 money'?"

Mary—"Pretense."

PRINTERS' ERRORS

At a Masonic gathering recently the
 new master, a printer by trade, in re-
 sponding to the toast of the W.M.,
 warned the brethren that he expected
 to make mistakes during his year of of-
 fice. He thus provided himself with
 an excuse for saying that when a gar-
 age man makes a mistake he adds it to
 your bill; when a plumber makes a
 mistake he charges twice for it; when
 a carpenter makes a mistake, it is just
 what he expected; when a preacher
 makes a mistake nobody knows that he
 has done so; when a lawyer makes a
 mistake it is just what he wants, be-
 cause then he has a chance of making
 another case of it; when a judge makes
 a mistake it becomes the law of the
 land; when a doctor makes a mistake he
 buries it; but when a printer makes a
 mistake the whole world hears of it.
 He thus inspired a later orator, a doc-
 tor, to dwell upon the occasional mis-
 takes of printers, and to give an ex-
 ample that had given him mingled
 pleasure and pain. "I was called out
 to a street accident the other day," he
 said, "and in the newspaper report of
 the accident next day I read these
 words: 'Dr. R— was called, but
 when he had felt the man's purse he de-
 clared the case hopeless!'"

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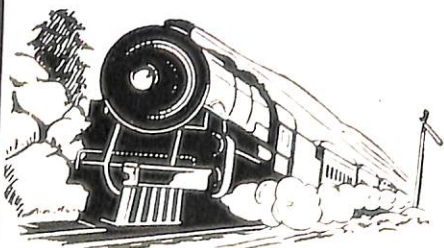
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